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and a careful discussion of all questions of syntax. There is no historical introduction—a serious oversight in so pretentious a work. An idea of the scope of the notes may be gained from that on *supplicium in parricidas singulare* (p. 147). The author begins with a discussion of the etymology of *parricida*, gives the legislation on the subject from Numa to the Lex Pompeia, describes the use of the *culleus* from Tarquin (on the authority of Valerius Maximus!) to Frederick the Great, and concludes with a collection of all the available information on the character, reputation, and symbolic significance of the animals confined with the criminal in the sack.

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Religious Cults Associated with the Amazons. By FLORENCE MARY BENNETT. New York: Columbia University Press, 1912.

This is one of the Studies in Classical Philology issued under the editorial supervision of the Classical Department of Columbia University. The series is of rapidly increasing importance, and the accessions to its list of titles are frequent, some of the more recent additions being Baldwin's *Bellum Civile*, Ogden's *Final Infinitive*, and Saunders' *Costume in Roman Comedy*.

Miss Bennett's dissertation is an analysis of the religious affiliations of the Amazons. She finds that they were associated especially with the cults of the Great Mother, Ephesian Artemis, Artemis Astrateia, Apollo Amazonius, and Ares. The subject is full of difficulties, and anyone investigating it is sure to be confronted at many stages of the inquiry with a baffling lack of data. On such occasions Miss Bennett has either chosen tentatively between theories of varying degrees of probability or has wisely refrained from giving an opinion.

In regard to the worship of Cybele, the passage cited from Diodorus Siculus (iii. 55) is explicit, and Miss Bennett's presentation establishes the connection of the Amazons with this cult. On some points, however, a more detailed argument should have been given. For example, while it is probable that the passage in Apollonius (*Argon.* ii. 1172-77), where the Amazons are represented as worshipping a black stone, does refer to the cult of Cybele, the difficulty caused by the fact mentioned in the note on p. 17 that the stone was in a temple of Ares is too summarily dismissed. There is more reason for the brevity of the discussion of the meaning of the epithet *Ταυρόπολος* on p. 29, as this is only an incidental point, and has little bearing on the main theme. But there is an error here. The *taurobolium* was not originally connected with Syrian cults (see C. H. Moore in "Harvard Studies," XVII, 43 ff.), and the cult of Mithras is not Syrian.

The third chapter sets forth in detail the evidence of the connection between the Amazons and Artemis of Ephesus, in whom the author rightly sees another form of Cybele (p. 34). The discussion brings out clearly the close relations of the Amazons with the Ephesian sanctuary, but does not offer any explanation

of the apparent inconsistency noted on p. 33, that in historical times there was a regulation which forbade women to enter the sanctuary.

In her discussion of Artemis Astrateia and Apollo Amazonius (chap. iv), the two divinities whose cults the Amazons were said to have established in Pyrrhichus in Laconia, Miss Bennett decides that the former was akin to Cybele, to Artemis of Ephesus, and to other deities of this type, while the latter shows points of contact with "the god who was worshiped by the same pre-Hellenic peoples who evolved or perpetuated the rites of the Mother. He is a male divinity of battle and fertility, who was originally of second importance to the female." In support of this interpretation of Apollo as a fighting god our author cites the cults of Apollo Carneus and Apollo Amyclaeus, who were thought of as warriors and gods of fertility and who belonged to the pre-Hellenic culture of this part of Greece. The argument is plausible, the mythological equations are ingenious, but the tenuous quality of the data available leaves the reader unconvinced. Much more probable is the alignment of Artemis Astrateia with Cybele and Ephesian Artemis, which, as Miss Bennett points out, is inevitable, whether we accept Farnell's explanation of the epithet Astrateia as a corruption of Astarte (*Cults of the Greek States*, V, 406) or whether we interpret it as meaning "of the war-host," for even in the latter case she approaches the type of the Mother and so resembles Ephesia and Tauropolos.

The fifth chapter is devoted to the cult of Ares. Quoting the statement of Aeschylus that the name of the Areopagus was derived from the fact that the Amazons sacrificed there to Ares while holding it as a citadel against the Athenians, our author points out the difficulty of reconciling this with (1) the statement of Plutarch (*Thes.* 26-28) that before the beginning of the battle with the Amazons Theseus sacrificed to Phobos, son of Ares, and thereby won; and (2) the tradition at Troezen that Theseus after the victory over the Amazons there dedicated a temple to Ares. This indicates the tendency of Miss Bennett's analysis of the connection between the Amazons and Ares. She is inclined to lay much less stress upon it than previous writers, and it is her belief (p. 67) that the connection was indirect rather than direct. Herein lies the most important part of her thesis, for it is at this point that she differs most widely from the current theory on the subject. Up to this time it has been generally believed that Ares was the chief god of the Amazons. This is the view of Farnell (*loc. cit.*): "their special patron-deity was Ares"; and this is Leonhard's opinion also, in his admirable treatise, *Hettiter und Amazonen*, p. 119: "Götter, welche sie verehren: Apollo nur selten . . . vor allem Ares, der Gott der Rosse und des Kriegs, der für den Vater der Amazonen gilt, und ihm zur Seite Artemis." Miss Bennett, on the other hand, assigns the chief place in the religious life of the Amazons to the Great Mother in her varying forms, and the evidence which she presents, while not finally conclusive, makes it extremely probable that her thesis is sound. At any rate, she has demonstrated clearly that the commonly accepted view of the position of Ares in the worship of the Amazons is open to question.

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